

## YOUNG MEN AND WAR.

By Rev. J. F. Carson, D. D.

Should the honor and life of America be attacked by any responsible power and that power refuse to make due reparation, then the hand of justice must fall, not alone to punish the miscreants, but to overthrow the power of the system that violates the laws of nations and outrages humanity. Should any foe attack our republic the young manhood of America will be quick to defend it. That attack, when made, will constitute a call not to a few, fine, heroic, gallant souls who would hasten to enlist at the first sign of danger, but a call to every able-bodied citizen of the United States.

Americans share common privileges and a common destiny and Americans must share common dangers and common duties. I am unalterably opposed to any military method that would put the burden of defense upon those of our civilians who might volunteer. The defense of the country is the obligation of all, and no mother's son should be asked to make a sacrifice that every mother's son is not asked to make. Call it universal training or universal service, call it what you please, but I ask America to adopt such a policy as will make it impossible for some of our gallant lads to go to service and to sacrifice while others remain at home in leisure and in comfort.

And so I plead with young men for calmness, for a balanced mind, for poise. Do not be swept away by fervid appeals to patriotism, often made by men who, for one reason or another, would never see service. Do not be induced by any surging enthusiasms to sign pledges in college class, or lodge, or society, that will commit you to a course of action that later and better judgment might not vindicate. In the depths of your own soul pledge your loyalty to and your enthusiastic support of your country at all times, but for your action wait until your government proposes a policy that the country commends as equitable and just and honorable for all its citizens. And while you are waiting, young men, take no counsel of crushing fear, but take counsel of high purpose and fine courage; listen not so much to the orator's fervent plea as to the earnest counsel of your father and your mother, for I tell you that, should any crisis arise that demands your service or your sacrifice, they will be the first to urge your action, for they would rather see you dead than cowardly. It has always been so. Gallantry is not alone in them that go, but also in them that let their boys go and bid them go.

Brooklyn, N. Y.

## THE NEW PRESIDENT OF THE FEDERAL COUNCIL OF THE CHURCHES.

Faithful service in the past has called the Rev. Frank Mason North, D. D., to the presidency of the great council that officially represents the larger part of the membership of our American Protestant churches. In the eighteen years of my secretarial labors I was brought into close relations with Dr. North and can bear testimony as to the quality and value of the aid he gave in the pioneer years that culminated in the completed organization of the Council in 1908. Before this date all but one or two of the now existing commissions began the fruitful work, the story of which I have been permitted to tell in my recently published "History of the Council."

Dr. North has spent the larger part of his life in New York City, his birthplace. The son of an honored mer-

chant and a devoted layman of the Methodist Church, his early training was a rare preparation for the pastorates he has filled and the missionary executive work, local and foreign, that has been his almost life-long responsibility. No minister has been more closely identified with plans of interdenominational activity in the metropolis of our nation for the past twenty-five years. One of the founders of the "Open and Institutional Church League" (1894), he was its president at the time it was merged (1900) into the National Federation of Churches, the forerunner of the Federal Council. His name appears on all the committees that arranged for the historic conference of 1905 that adopted the "Plan of Federation" that is now the constitution under which thirty denominations are officially linked in federal union. As chairman of the Commission on the Church and Social Service, he made the report at Philadelphia in 1908 that has proved a source of potent and continued influence. Honored and beloved in his own denomination and filling one of its highest administrative offices, he comes to the presidency of the Council in the maturity of his powers.

Under the provisions of its constitution, Dr. North will have the aid, as members ex-officio of the Executive Committee, of Dr. William H. Roberts, president of the Inter-Church Conference of 1905 and chairman of the committee that cared for the fruitful work of the years previous to the Council meeting in Philadelphia in 1908, and also of Bishop E. R. Hendrix and Professor Shailer Matthews, the ex-presidents of the Council. A noble trio of Presbyterian, Methodist and Baptist leaders. With Dr. Macfarland at his executive desk in the national office; Charles Stelzle in the field; Dr. Guild, aided by Fred. B. Smith, pushing with indefatigable zeal the work and organization of local and State federations; Dr. Charles L. Thompson, the beloved Presbyterian leader, guiding the splendid co-operative plans of the Home Missions Council, and with Dr. Biederwolf and Dr. Roberts in charge of the Commission on Evangelism, who can doubt that results will reveal the strength of united, consecrated "team work"?

Dr. North's past record gives assurance that he will prove a wise, helpful and vigorous commanding officer in a work that, in all its departments, rejoices to acknowledge only one supreme leader, Jesus Christ our Divine Lord and Redeemer.—Christian Intelligencer.

## PENSIONS FOR MINISTERS.

The movement inaugurated by nearly all the Protestant denominations for creating pension funds for ministers and their families is growing to be nation-wide. Ministers alone in America number 175,000, and their dependents run into many more thousands. The sums that all the Protestant bodies seek total \$50,000,000, but it is said by experts that at least \$15,000,000 more will be required, or a total of \$65,000,000, if the worthy ministers and their families are to be cared for properly.

Into this pension business most of the religious bodies are putting the same scientific principles that railroad and industrial companies have put into their systems, and are bringing to an end the haphazard plans that have heretofore obtained. Leaders in these pension system reforms include the Methodists, the Disciples, the Presbyterians and the Episcopalians. Practically all bodies have long had pension systems of some sort, and many of them possess large funds. The present movement, which is new,

contemplates the better management of funds and their increase in amount.

Methodists lead all in the sum now asked for, \$15,000,000. Presbyterians, Baptists and Episcopalians want \$10,000,000 each. Disciples, Methodists, South, and Lutherans, \$2,000,000. Not all campaigns announce these large sums, but leaders estimate that they will be required before systems now being set up are adequately provided.

The Rev. J. T. Brabner Smith, editor of the Veteran Preacher and active in promoting the \$15,000,000 fund for the retired ministers of the Methodist Episcopal Church, was received by President Wilson a few days ago at the White House in Washington. He was one in a company of ten who were given an audience. The President merely shook hands with every one until he reached the Rev. Mr. Smith, when he held his hand and engaged in conversation with him for several minutes, expressing appreciation of the work the Methodists and other churches were doing at this time to raise funds for the veterans of the ministry. The President requested Mr. Smith to write him in detail of his work and promised he would reply, saying Mr. Smith could use the letter in his publications. The President expressed a warm interest in the entire movement.—Chicago Tribune.

Poetry has been to me its own, exceeding great reward. It has soothed my afflictions, multiplied and refined my enjoyments, endeared solitude, and given me the habit of wishing to discover the good and the beautiful in all that surrounds me.—Coleridge.

Every one of us can do something for humanity—rich, poor, young, old. When God made this world He did it without any of us. You did not dig a trench in the Atlantic or put any stones into the Alps. The rainbow owes nothing to your paint pot. God did it all. But this time He is building a new humanity, grander than any sun or star, and He permits you to be co-workers with Himself. "And thou mayest add thereto." Put in your contribution, put it in.—W. L. Watkinson.

I will be a man among men; and no longer a dreamer among shadows. Henceforth be mine a life of action and reality! I will work in my own sphere, nor wish it other than it is. This alone is health and happiness.—Henry W. Longfellow.

1767

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